Lutheran Herald

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Scouting Comes of Age (see page 4)

"A Soul-Saving Bunch"

During World War II one of America's great industrialists granted the editor an interview. It was not a "success story" we were after, although the man almost qualified as a "rags-to-riches" character of the Horatio Alger type. What interested us, and what we wanted to tell the young people of our Church about, were the Christian qualities of the man. He was a member of one of the congregations of The Evangelical Lutheran Church, a devout Christian, known for his generosity with both his talents and his means.

He fell to speaking about his young days and about the companions he had during his high school years—a group of boys and girls in the congregation who loved the Lord and served Him as best they could. They formed themselves into a sort of informal "evangelistic team" and visited young people's groups in other congregations, wherever they were wanted. They sang and they played, and each of them had a good word to say for Jesus. He summed it all up by saying, "They were a soul-saving bunch, if ever I saw one."

Most of the details of that interview have been long forgotten—but not that sentence. When I think of that man, now at home with his Lord, that is what I remember. Not the luxurious office in which we met. Not the far-flung industrial empire over which he ruled. Not the tens of thousands of employees of whom he spoke. Not the evidences of wealth and position which were so apparent. No—the fact that he remembered with fondest joy that he had been a member of a "soul-saving bunch" when he was young, and that to him soul-saving was still the supreme demand of a Christian life.

Is not the entire concept of Evangelism hidden in that sentence? Is not the success or failure of the individual Christian's life—and of a congregation's life—and of the life of the entire Church judged by it? Is the Church of Jesus Christ today "a soul-saving bunch"?

O.G.M.

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by Alton Halvorson, ELC Department of F
Missions.

A Soul-Saving Bunch

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about that last line of "Be present at our
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Within the ELC

Lutheran Herald

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st three lines are sung with zest,
e fourth leads to

Gracetime Confusion

ile ago Dr. Loyal E. Tallakson, president of rth Dakota District, held forth in the *Pastor's* on what he called "Gracetime Confusion." veral years," said he, "we have had a beautiful ayer in the ELC, with two endings."

ferred, of course, to the prayer which has been a thousand Bible camps and in ten thousand tion meetings in congregations:

Be present at our table, Lord,
Be here and everywhere adored;
Thy mercies bless and grant that we
May feast in Paradise with Thee.

everal years now an alternate fourth line has to be gaining in favor: *May strengthened for vice be.*

sands will no doubt agree with Dr. Tallakson result is "gracetime confusion." The first three sung with zest. But before we tackle the fourth, tate and falter, not knowing whether our prayer to be that we may be included in the heavenly eternity, or that we may be made "meet for the use." Confusion, indeed. Some one asked, "Is yer to be temporal or eschatological?"

now the good district president proposes to do ng about it (and isn't that why we have district ts?). He proposes that our table prayer be t as it was quoted above. Since, however, the e line is also beautiful, Dr. Tallakson further pro- at the poetical minds of the ELC turn to the task posing a new table prayer embodying the alter- ding. Then, in an effort to place his "contest" best of hands, he writes: "Dr. Malmin might be irman of a committee to decide which contribu- s the best, and it could be printed in LUTHERAN ."

ommittee has been appointed, and probably none However, the staff of LUTHERAN HERALD gladly ces that it is ready to receive suggestions. We en, be happy to render our judgment as to the yer submitted. We have already received a number of entries. Without committing ourselves to publishing all we may receive, we do most happily pass on to our readers the following suggestions.

From Mrs. L. L. Masted of Franklin Park, Ill., this:

Bless unto us these mercies, Lord,
So richly through Thy grace outpoured;
Grant that in soul and body we
May strengthened for Thy service be.

From the Rev. N. J. Njus, pastor emeritus, living at Benson, Minn., two entries:

We pray Thee, Lord, be Thou our guest
and let these gifts to us be blest,
Sustain our life, and grant that we
May strengthened in Thy service be.

We pray Thee Lord, be Thou our guest
and let our bread to us be blest;
Renew our strength, and grant that we
May faithful in Thy service be.

And from the Rev. A. E. Berg, Red Lake Falls, Minn., these three:

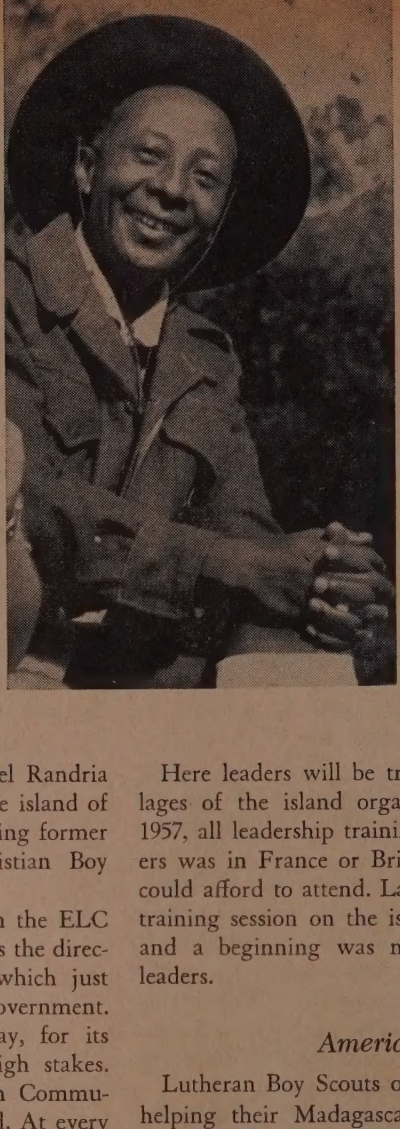
We thank Thee, Lord, for daily bread,
For all Thy mercies on us shed;
Bless Thou this food, that by it we
May strengthened for Thy service be.

We thank Thee for Thy gifts, dear Lord,
For food and raiment and Thy Word;
Be present, Lord, and grant that we
May strengthened for Thy service be.

We thank Thee, Lord, for all Thy grace
And blessings toward the human race;
Now by this food, Lord, grant that we
May strengthened for Thy service be.

So there is a fine beginning. Anyone else?

By William H. Gentz



Chef Randria

Christian Scouting Com

A young man by the name of Chef Samuel Randria is busy these days travelling up and down the island of Madagascar enrolling new boys and encouraging former members of "Tily Madagaskara"—the Christian Boy Scout movement of the country.

Chef, the son of a former native teacher in the ELC Mission at Fort Dauphin, has a new job. He is the director of Christian Scouting in Madagascar, which just this year became independent of the French government.

Scouting in Madagascar is no child's play, for its leaders realize that they are playing for high stakes. In a very real way they are struggling with Communists for the loyalty of the youth of their land. At every turn they find that the Communists are busy enticing boys into their youth movements, offering them inducements like trips to Prague and other Iron Curtain cities. Large amounts of money are being poured into the country by Communist organizations of Europe and Africa to win the youth of Madagascar.

This makes more important than ever the Boy Scout movement which has for many years been an integral part of the ELC's mission there.

Nearing completion is a youth building at the ELC's Fort Dauphin station, where the Scouts will have a room of their own which will serve as headquarters for Chef and his boys and men. The youth center will offer a variety of sports and activities as well as Bible study and training, and is the first building of this type in the community.

Here leaders will be trained to help boys in lages of the island organize their own troop 1957, all leadership training for Madagascar Sc ers was in France or Britain, and as a result could afford to attend. Last summer the first le training session on the island was held in Ta and a beginning was made in instruction leaders.

Americans Helped

Lutheran Boy Scouts of America have had helping their Madagascar brothers, too. Last Scout camps all over the United States, Luth gave offerings at their Sunday worship se share of these offerings has been sent thr Foreign Mission office of the ELC to help fu Scout room in the Fort Dauphin youth cent

One of the interesting aspects of Scouting gascar has been the fact that a woman missi often been the leader. Youth directors sent by to the Madagascar Church have almost alw women, and there had been no choice but to "commissioners" of this otherwise strictly men's organization. Miss Lila Sivesind has be commissioner for many years, and Miss Evel whose picture appears with this article, has place this past year while Miss Sivesind ha

Scouting in Madagascar is fighting communism on the front lines...

Age

Missionaries have the highest praise for the women have done.

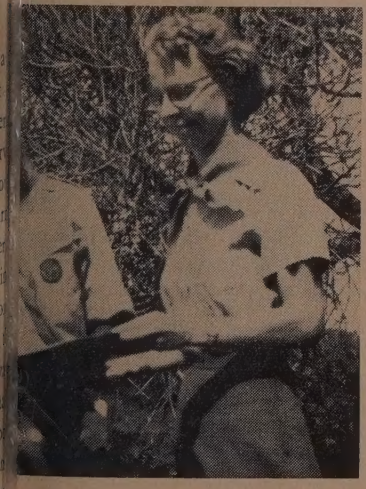
ce of their leadership is a man like Chef Rand- e goes from village to village on the island, he his Scout uniform an insignia which he him- gned and which is now worn by all native Scouts. On the insignia the round Malagasy shield carries a gold cross superimposed on a stylized "traveler's palm," the national Madagascar tree. The word "Madagaskara" is inscribed on a banner in front of the cross, and the Malagasy word for Scout, "Tily," is embossed in red on top of the shield. The insignia expresses the designer's and the wearer's belief that to be a good Scout and a patriot means to be a believer in the Cross.

Scouts in Madagascar do many of the same things that Scouts in the United States do. They hike, they camp, they do handicraft projects, they sing, they laugh, they swap stories and trinkets like boys all over the world do. Christian Scouts also spend some time in Bible study and special projects for their Church, much as they do in the United States.

Scouts in Madagascar look and dress much like Scouts in America, too. Their uniforms are quite similar. They are topped with neckerchiefs of various colors, even as they are in Los Angeles, California or Eagle Grove, Iowa. Perhaps the only difference in clothing is that the Malagasy boys wear berets, a French influence, instead of the American overseas cap.

One big difference noted by the missionaries is that Scouting in Madagascar seems to be taken more seriously. One reason may be that the boys, having little else to entertain them, appreciate it more. Another factor is that boys as well as leaders realize the importance of their movement in combatting the influences of Communism which seek to lead the boys of Madagascar away from their allegiance to their Church and their God.

Men like Chef Randria who have been with the Christian Scouting movement of Madagascar since it began at the Manantantely Boys' School over a decade ago know that Malagasy Scouting is serious business!



uel Randria, director of Christian Scout- dagascar, discusses plans with Missionary caas, who has been serving as Regional ner.

The Cub Scout troop of the Ft. Dauphin Lutheran Church, a few days before they went on a 600-mile trip to Tananarive, the capital, to attend an island-wide Jamboree. Their leader (left) is a catechist's son and works in the Treasury Building in Ft. Dauphin.

Recipe for a Vacation School

By Wilson C.

Take twenty-five tons of cover stock in a dozen or more colors, add still more tons of white paper, stir in ten fine lessons on God's Holy Law, garnish with a baker's dozen shades of ink, decorate with about 225 art pieces for the four sets of pupil's materials, add exotic items like a new plastic-coated paper for junior map work and some special textured paper imported from Germany—and, "Voila! a vacation Bible school is ready to brown and serve."

If getting all this together for your vacation school sounds like a major piece of work, that's exactly what it is. A hundred and fifty or more separate printed items flow together to provide activity packets for kindergarten, primary, junior, and intermediate classes, pupil lesson materials for each age group from 4-14 (a separate nursery course is also available), and teacher's guides that are packed with help. Let's take a look at this series from appetizer to dessert.

God's Holy Law series is built around the meaning of the Ten Commandments for Christians. This is the entree—the commanding center of all planning for a spiritual feast. Bible stories for each day give the background of the giving of God's law to His peo maries of the commandments are easily arriv words that first suggest, and later use, the solid cal truths of the Word applied to life. Expla graded to the age of the child. There's no ask mary child to bite into intermediate—or adult-s —especially since those two front teeth are missing.

There are appetizers, too, for children ju school and bursting with energy and spiritua Color is used with a lavish and yet exacting ha the four-color picture of Moses to the dozen color used in the intermediate's activity p series provides a pleasant learning experience.

There are new ideas, too, spilled out befor dren like a fruitbowl at the table. Intermediat a thrill out of matching their wits against *Worksheets.* Juniors will have a daily remin two tables of the law in the very appearance color *Junior Study Guides.*

Primary children will carry home a paper day with pictures and stories—their *Prima*

t for these records has a regular feature column *Weekly Reader*. The net effect is a delightful that tells the story of the truths learned at Vaurch School.

garten children will have a complete learning e with their packet of *Kindergarten Pictures.* x11" pictures will remind these preschool chilhe ten Bible stories they heard. Each of these will be framed with a colored border in a in pattern. A bit of cellophane tape or paste—or Joan Kindergartener will have ten pictures edroom wall. (He may even want to color ou will allow it.)

ition a booklet will be made by the kinderupils—with all pictures furnished. There's no teachers to hunt for pictures to review the ch the child has learned and lived at school. ost certainly. The lovely pastel shades we used nk maker stirring his colors like crazy before hat we wanted.

Something for Everyone

ere's more! As a kind of special dessert an acket has been provided for every age group dergarten to intermediate. Fours and fives will ackage containing a project a day. So will the children—a different project a day for those just finished grades 1, 2, and 3.

get a chance to try out their skills on a heavy ated paper map. Before we used this new plastic it a "bending test" to check on its toughness ugh usage. Key points are printed on the map uctions are given for completing the map lesson.

the junior finishes he'll have a fine map of the rom Egypt and a border of ten symbols or o tell the story in chronological fashion. Those an be of very simple design or they may be l review of the story.

ue containing a plain version of the Ten Comats is printed in an antique style in two colors. que when completed will have the appearance ld religious document. The *Junior Activity* as designed to provide a challenge and at the e enough material to enable the pupil to do his ll.

ediates have their own packet, an *Ought-to-Mo*mobile may be made out of the varicolored und in the packet. The packet is complete—tures and all printed materials. Those who are ith tools may wish instead to create their mobile wood or metal. In that instance the package ish the patterns and pictures needed.

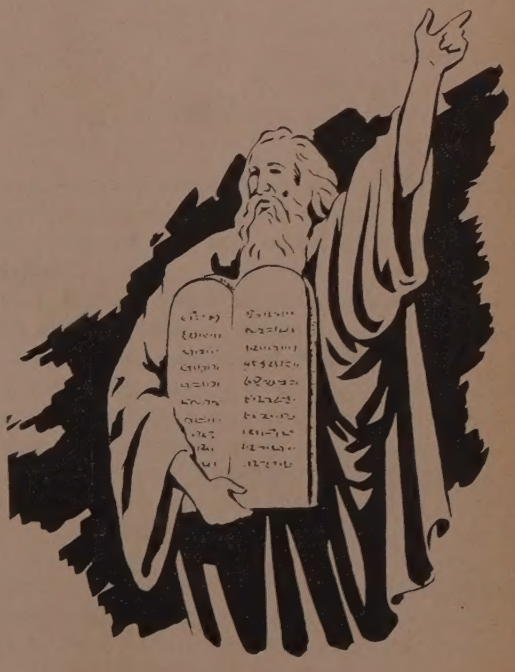
0-page *Teacher's Guides* for each department and the 64-page *Superintendent's Guide* provide a fairly complete set of suggestions for the session. Those teachers who do not wish to make use of *Activity Packets* will find here alternate suggestions for creative activities.

For Housewife and School Teacher

The beginning teacher will find here an extensive story treatment that means easier preparation. From the housewife who hesitantly volunteers to teach to the school teacher who devotes her skills to the church's service these texts will provide a wide range of practical help and inspiration. The housewife will find step-by-step guidance here. The school teacher will find enriching creative suggestions in abundance.

This material has been prepared for co-operative use by the three bodies merging to form The American Lutheran Church. It marks the second major effort in the curricular field on the part of the ALC, ELC, and UELC. A great deal of work went into this series. A fine program of clinic training has been set up and carried out by the co-operating bodies. Now the final responsibility rests with the local parish—the men and women who will put this part of the church's program into action.

The "table" is set. We hope you try this new series designed for our church bodies. We feel sure you'll like it. We know you'll use it with a great deal of effectiveness. To borrow our first figure of speech, your parish education department and publishing house furnish the "ready-mix." The rest of a fine vacation Bible school lies in your hands.



It Is Wine

Prepared by V. T. Jordahl at the request and with the approval of the Church Council of The Evangelical Lutheran Church.

The superintendent of a state temperance league appeared one day before a Lutheran pastoral conference. He pleaded with the pastors that they discontinue the use of wine in the Lord's Supper. This, he thought, would give a real blow to the liquor interests. Later, he asked the district president to urge that the next district convention resolve to use grape juice instead of wine in Communion. Obviously, the superintendent was unacquainted with the Scriptural basis for the use of wine and was a stranger to the Lutheran position. He was unaware of the fact that tampering with this Sacrament would do no good and might even bring injury to the important and worthy cause of temperance.

A parishioner writes, "A number of members of this parish are deeply concerned about the matter of serving alcoholic wine at the Lord's table." Occasionally, a newcomer to the Lutheran faith hesitates to "drink of the cup" because it contains wine—not grape juic has been taught to believe. Every now and ther perance enthusiast will write an article in a magazine or will produce a pamphlet in which to prove that Jesus did not use wine and that t condemns its use in any form.

Surely, in our day of murder on the highway and lawlessness, we cannot idly stand by and do about the liquor problem. Alcoholism is a scandal and Christian people everywhere must stamp out this scourge. But dare we misconstru precious Word and disregard Christ's noble e

Does It Matter?

God's greatest gift to man is Jesus Christ, s the world to save sinners. The Means of Grace, they are *means,* not the end, play an eternally in part in God's way of presenting His Son to m means by which God presents His Son to man Lord's Supper. "This is my body . . . my bl given for you for the remission of sin." The of Christ in this sacramental way makes us stan of God. God by His Spirit has created in me which gives me the full assurance that in thi ment Christ and His salvation are mine and tha lievers are one. This should make us shout For this Eucharist we give Him humble thanks no circumstances will we permit an argumen wine to blur this great and eternal fact.

It is because the Sacrament is so very preci we are concerned also about the *manner* in whic gave it to His disciples. Distort the means, wh be the Word or the Sacraments, and you have and emaciated Christ. Use them as God inten they be used, and Christ in His splendor an power can in faith be appropriated by man.

What, then, does Scripture say about wine?

He Took the Cup

Our Lord Jesus Christ in the night in whic betrayed—took the cup, and when He had give He gave it to them saying, "Drink ye all of it is the New Testament in my blood which is you and for many for the remission of sins as oft as ye drink it, in remembrance of me."

These are the Words of Institution rega chalice of wine which the Lord distributed t ciples at the Last Supper, which is also called Supper. The specific content of the cup is no in these sentences. However, the discourse wh panies them, in which the Lord says that H again drink of the *fruit of the vine* until H anew in the Kingdom, connects the conten (Matthew 26:29, Mark 14:25, Luke 22:18).

fruit of the vine" is a technical term in Jewish
indicate wine, the festival drink. Jewish law
ly called for wine in the celebration of the
. At the solemn festival of "Kiddush," the fol-
blessing was pronounced: "Blessed art Thou,
r God, King of the world, Creator of the fruit
ine." The Hebrew word for wine is translated
Greek "oinos" which indicated *fermented juice*
rapes.
ord's illustration of the wine skins (Matthew
ain shows that the wine was in a state of fer-
n. Had it been in an unfermented state it would
l no tendency to *burst* the old skins which lacked
y. In a day when sterilization was unknown, the
of fermentation would begin very soon after
had been pressed from the grapes.
rmore, those who insist that the Lord did not
should remember that the Passover was cele-
n April, at least seven months after the grapes
harvested. This forces one to conclude that only
d grape juice, wine, could have been used.

Substitutes

Church was not many years old before heretics
ites) began using milk, honey, and, in the har-
son, unfermented grape juice instead of wine.
of substitutes, however, was roundly condemned
a violation of Christ's perfect example and as
to the usage of the Lord's Church. These substi-
ere usually connected with the idea that wine
evil in and of itself, and that the cause of
nce would be furthered if wine were removed
e Holy Sacrament.
e *Christian Herald,* "which is dedicated to the
of the liquor problem" (Sept. 1957), Dr. John
kins brands as "futile and fundamentally dis-
all efforts to appeal to isolated Bible passages or
example of Jesus" in support of the use of grape
stead of wine in the Communion. After consult-
re than two dozen Bible dictionaries, encyclo-
and commentaries and five Greek lexicons, Dr.
s found a unanimous verdict: the word "oinos"
ordinary wine.
he: "It is tragic that many unquestionably sin-
nd needed) temperance crusaders defeat their
gh purpose by resting the case of abstinence upon
d logic and exegesis rather than upon the in-
ble concern of the New Testament for other
" In the realm of theological thinking, the use
in the Lord's Supper has never been questioned.
basis of the best scientific theological knowledge
le there is complete unanimity that Christ used
the Lord's Supper. Both history and tradition
this. It is a settled matter.

Can We Be Sure?

Does the use of grape juice instead of wine in the Lord's Supper invalidate the Sacrament? To this question we cannot give a point-blank "yes" or "no" answer. Let God be the judge.

However, we know that Paul considered it of no small importance that Christ's example in using wine be followed when he said, *For I received from the Lord what I also delivered to you* (I Cor. 11:25). He passed the Lord's Supper on as Christ had originally given it to the disciples by the use of bread and wine. So must we. To change the form of the prescribed elements would have the tendency of removing the assurance that this really is the same Sacrament that our blessed Lord Himself instituted and commanded us to use.

What About Alcoholics?

Will a sip of the sacramental wine have disastrous consequences? Isn't God's grace sufficient also here? Numerous testimonies of medical authorities and of former alcoholics indicate that the extremely small amount of wine used presents no problem. The alcoholic content is almost negligible. The serious Christian would scarcely want to set aside because of human weakness one of the elements our own Lord used. Rather, he would find in the Creator of wine an answer for strength to meet all temptations.

Conclusion

(1) A Christian will always give pre-eminence to the glorious fact that the Sacrament of the Altar is God's Holy Means of presenting to man His Son Jesus Christ. Man, repentant and trusting God's promises, will in the Lord's Supper come into full assurance that he is united with God in Christ (communion) and with fellow believers. They are one body, one Holy Christian Church.

(2) The sincere Christian, without sitting in judgment on others, will not consider it a matter of unimportance whether the vehicles of Christ's body and blood, the bread and the wine, are both used as Christ commanded.

(3) The sincere Christian, because of his love of his fellowman, will seek to stem the tide of intemperance. This he will do without distorting God's Word. In his zeal for temperance he will guard against violating the truth of Scripture.

(4) The substitution of grape juice for wine in Communion has no precedent nor specific sanction in Scripture.

(5) Scripture clearly indicates that wine was used in the Sacrament of the Altar. Therefore it is both right and proper that it be used today.

Editorials...

Where Needs and Possibilities Meet

This week the Department of Stewardship presents to the people of the Church the synodical budget for 1959 and 1960 which is to be discussed and acted upon by the General Convention in June. It will be found as an eight-page insert at the center of this issue. Together with the figures are a number of items of interpretation and explanation.

It is our privilege to add a few comments on the budget. There would be no reason why we should not, if we chose, go into detail as to items in the budget itself. However, no one on our staff would be particularly well qualified to do that and we probably would be contributing nothing at all to clarifying the various parts of the budget.

There is, however, one function of interpretation which we believe we can fulfill: that is to discuss the meaning of the budget for the entire Church. An editor occupies the peculiar position of being in the midst of but not actually a part of the administrative set-up of the Church. He also has the privilege of having rather intimate contacts throughout the Church. Thus it is possible for him—at least in theory—to see all sides of the budget picture.

On a previous occasion we have referred to a statement we heard made a good many years ago at a meeting of the National Lutheran Council. The representative of a very important cause presented it to the councilors in terms of *need*. When he had finished, one of the leaders of American Lutheranism rose and made this statement: "Do not come here to tell us about *needs*. The needs are unimaginable. Come here and talk with us about possibilities." That is as we remember the statement, and we have referred to it many a time since. In the two words "needs" and "possibilities" meet the two aspects of the proposed budget for The Evangelical Lutheran Church.

It is true that the needs are unimaginable. During the past months we have made it a point to speak with as many of the administrators and assistant administrators as possible in the various departments of the Church. There is not one of them but can tell us of needs and opportunities in the field to which the Lord has assigned him which are "unimaginable." If every board and every department executive were to give an honest summary of the amount of money for a giv that that particular board and department not on use but definitely should use, we are quite sure total for all the departments would be ten ti amount of a given year's budget. That would b setting on the basis of needs.

Needs, however, must meet and cope with ties. And that is where realism enters in. The use in budgeting, say, ten million, when experien bolstered by the deepest faith, convinces us tha million dollars less than that is the maximum expect. To budget beyond possibilities will ac one of two things, both undesirable. If arrangem made to spend budgeted amounts before they ceived, we will soon find ourselves in the situa were in during the 30's—with a mounting defic simply hold out as unattainable dreams the nee all we do is to discourage those who have th In other words, possibilities and needs must m

This is where the tremendous responsibility individual enters the picture. Are the possibiliti or imagined? It is as simple as that. If an in says that a $25 gift from him is the limit of po when actually a sum several times that is a po then, of course, the needs are made to suffer sarily. The same is true of a congregation. If a gation deliberately sets as its "possibility" an which is far below what it actually could do, congregation is merely voting that certain nee could have been met are not to be met. The point in budget-making in the Kingdom of God needs are trimmed to meet possibilities which honestly.

Recently we saw a letter which can form a conclusion to what we have just written. It w called that in 1957 the ELC fell somewhat sh total amount which the 1956 convention had The result was that Part III of the budget completely filled. That in turn meant that the ties, specifically for capital use by the college low the point where the Church had believed and possibilities would meet. Nevertheless, available for the colleges was not small.

One of the five senior colleges of the EL a check in the amount which his college w to. Its president immediately wrote a letter to Dr. Rand, of the Department of Christian We quote herewith a portion of that letter,

to us, should be of real help as we study the budget for the coming biennium and try to realistic meeting place between needs and pos-

not every day that a college president receives a the amount of $80,000. Therefore, you may be we had a little mild celebrating about the we have looked at this check and reflected nat it will mean to us in the years just ahead. is also something extremely humbling about rience of receiving so substantial an amount people of our Church. We are conscious of the many of them are in a position where they ble to benefit from our colleges because of their ncial situations. We are also conscious of the even though increasing numbers of people e college degrees, many of those who have con- to these funds are individuals who never had to go to college themselves. We are conscious e importance they assign to Christian education he manner in which they receive in faith our n of the service we are rendering to the Church. his adds up to a feeling of great responsibility ur Church, our God, and our people."

ch Council Statements

ere in this issue will be found an article en- It Is Wine." In connection with the author's is stated that this article was "prepared . . . equest and with the approval of the Church of The Evangelical Lutheran Church." This, words, is a message from the Church Council to rch.

planation is in order, especially since this is the several such statements we expect to publish in ning issues. We would like our readers to under- ow they come to be and what their force is.

o be noted that the statements are not being d to the General Convention of the ELC for that were the case and the Church adopted of them, it would, of course, then have become al statement of the Church. However, that is case. These statements stand on their own merits, explanation that they have the approval of the Council.

nderstanding is that certain subjects keep re- between pastors and congregations on the one d district presidents on the other, indicating that e areas regarding Christian doctrine and life here seems to be unclearness. In many cases the s can be settled quite simply. However, in other s, it seems wise that a study be made of a given and a somewhat formal statement prepared. The Council then deputizes one of its members to make the study and prepare the statement. The Church Council reviews it and adopts and approves it to the extent that it transmits it to the people of the Church. The article which appears in this issue is such a statement.

To what extent is a statement from the Church Council "binding" on the Church, its pastors, congregation, and members? From one point of view, not at all, of course: we have no "spiritual overlords" in The Evangelical Lutheran Church who can issue official statements which will bind us. On the other hand, to the extent that the statements reflect the teaching of the Word of God, the Confessions of the Church, or formal actions taken by the Church, of course they have binding force. For example, in a future issue we will be running a Church Council statement on the subject of "fellowship." It happens that, with the exception of the introduction and conclusion, every paragraph is a direct quotation from some document which has been formally adopted by our Church. In such a case, all the Church Council does is call to our minds what the Church has already decided.

Some of the subjects dealt with are necessarily controversial. That is all to the good. Unless we are able to discuss among ourselves subjects which are in controversy, of course we will not be able to resolve them.

Baccalaureate Services Again

Together with the first warming breezes of the spring come the usual not so warming but often heated discussions concerning baccalaureate services as part of the formal graduation festivities of public high schools. Again communities are torn asunder; again some pastors and priests decline to let their young people take part.

But this year "something new has been added." We have seen three or four news stories which tell of such services being discontinued by action of the local school authorities. In their place, however, we find something being substituted. Several communities have substituted informal inspirational gatherings which, we are told, "are not in the nature of religious services." That we are all for. There are plenty of subjects which can occupy the thinking of a community on the occasion of a graduation season; and there are plenty of good speakers to be had.

Still more encouraging is it to learn that in a number of instances the school authorities are urging the local churches to have baccalaureate services for its own young people who are graduating. That is what we have been advocating all along. Surely, the place for a young person to go to ask God's blessing upon his or her graduation is the family church.

So this year, for a change, some of the "baccalaureate news" is good.

BOOKS *in Review...*

Through His Mother's Eyes

SON OF NAZARETH. Gladys Zehnpfennig, T. S. Denison Co., $3.00, 273 pages.

That little-known period in the life of Jesus from His temple experience at the age of 12 to the beginning of His ministry provides the bulk of this semi-factual novel, although it carries the reader beyond into the more familiar events that led to the cross. The story is told as it might have been observed from the intimate viewpoint of His mother.

Mrs. Zehnpfennig, a White Bear Lake, Minnesota author, uses simple everyday language with no apparent attempt to reflect the speech

of the time. While this leads to some minor inconsistencies in the use of the idiom, it will not trouble most readers and perhaps gives it more appeal to youth, who will find it an absorbing story.

The author has done such a superb job of imagining likely events and peopling the story with believable neighbors and friends of Jesus that it is only regrettable that on at least two occasions she has put into the mouth of Jesus what are obviously her own personal pet peeves.

On the whole, however, this is a fine novel that should be read as such, bearing in mind that human imagination may not delineate, in every instance, quite the same character that has been revealed by Scripture.

LILY M. GYLDENVAND,
Minneapolis, Minn.

Yes and No

OUR FAMILY WORSHIPS AT HOME. Anna Laura and Edward W. Gebhard, Abingdon Press, $2.50, 125 pages.

Rather than damning with faint praise (a favorite device of reviewers—akin, I suppose, to applauding with one's mittens on), I shall depreciate and appreciate with equal gusto this book of family worship.

For me and mine the book starts out wrong because it introduces and thrusts onto the stage which ought to be occupied only by the worshipping family and God, a third family—the book's mouthpiece family. Whether or not it is a flesh-and-blood family is beside the point. It is not saved thereby from being a device, and as a device it clouds and clutters the worship experience. At times it even intrudes into the worship such errant and skeptical and demoralizing thoughts as: "Did Gwen *really* write this meditation? Did Duane *actually* write down the lesson on prayer which he is supposed to have delivered to his parents?" Even if he did, using his little sermon will be no more effective with our boys than telling them, "Look at Johnny Smith—What a wonderful Christian *he* is! Why can't you be like him?"

When it comes to the subject matter of conversations in which this conversational family engages, I have only good opinions. Any family guided through these 49 daily devotion-discussions will come out with new and fresh meanings for what may have been cliches. Finding meanings means finding relatedness—and is there any greater joy for a parent than sensing a child's understanding lighting up with a "Why, Hi, Truth! I'm related to you!"

Especially appreciated: (1) the development of the attitude that "This is my Father's world: why should my heart be sad?" (2) the tapping of rich mines in the Bible which are often unopened to children—such as Jeremiah, Hosea, Amos, and Micah; (3) the exploring of meanings in the original Greek and Hebrew words; (4) the presentation of Genesis in such a way that a child's faith will not suffer an earthquake shock when his mind collides inevitably with the scientific account of our earth's genesis.

EDNA HONG
Northfield, Minn.

Fact and Fiction

MOSES, PRINCE OF EGYPT. Howard Fast, Crown Publishers, $3.95, 303 pages.

There have been numerous historical novels written around Biblical figures. Few have been outstanding as literature. Neither have many writers of such books displayed any very profound grasp of the real drama of the Biblical account. This is true also of Mr. Fast's novel about Moses, although it must be said that this is better than average historical fiction.

Mr. Fast is a competent writer. He has obviously made a careful study of the historical background of Egyptian cul
the characterizations are weak, the
the society within which Moses ca
turity is well done. The realism o
is on the whole convincing.

What this reviewer does object
fact that Mr. Fast misses almost
real drama of the life of Moses a
in Scripture. The Biblical portra
under grace and judgment is ap
yond his grasp. Thus we get a
is Biblical only in the superficial
a Biblical character figures as th
the historical facts of the Biblical
roughly adhered to. This may be
the point of view of an author's
create an interesting novel. It doe
ever, result in a genuinely hist

LEIGH D. JORDA
Northfield, Min

Crosses Not Cushions

THIS WAY, PLEASE. Roy
Revell Co., $3.00, 217 pa

To the successful churches and
tuaries of today, Roy O. McCl
of "The Baptist Hour," issues
that there will be no peace o
man's designed chaos, and even
es can mean empty people.

With "The Way" as his them
indicates that this is no soft
unconditional happiness and co
curity. This Way is not one of

of crosses. The salvation outlin
cheap cure-all for man's probl
in its demands and discipline.

Occasionally we find the aut
obvious thing in the way you
it to be said. But the book will
thinking and challenge the
is a call to the church to co
archaic speech and obsolete m
men where they are, the up-ar
as the down-and-outs.

RICHARD A. I
Coeur d' Ale

THE EVANGELICAL LUTHERAN CHURCH

REPORT
AND
PROPOSAL

TO
THE
EVANGELICAL
LUTHERAN
CHURCH

A REPORT

N 1957

The E.L.C. made good progress in its ministry and m under Christ. The contributions of the congregations for the Budget totaled $5,785,945.71. This was more money tha E.L.C. had ever contributed before—a 31.6% increase over Budget contributions.

What new things were done in 1957?

CALIFORNIA COLLEGE

. . . came closer to reality in December when the E.L.C. Board of Trustees joined the of the A.L.C. and U.E.L.C. in assuring the purchase of a 200 acre site 40 miles north Angeles valued at over $600,000 where the new college will be built. (See map at left.)

HOME MISSIONS

. . . thirty new congregations were organized in 1957:

Alaska—3	Washington—3	Wisconsin—1
Minnesota—4	Hawaii—1	New York—1
California—7	Oregon—1	Colorado—1
Texas—1	Canada—4	Nevada—1
		South Dakota—2

FOREIGN MISSIONS

. . . in 1957 two new mission stations were staffed and activated in Madagascar, and the French Camerouns. In Sudan preliminary plans were made for a joint Lutheran C Plans were also made for a seminary and normal school in the Sudan Mission, the co tion of the first Lutheran Church in the native locations in the Orange Free State Gol in S. Africa and adding radio broadcasts and staff in Japan. Missionaries in the field 309. They were ministering to 22 million people in seven fields.

CHARITIES

. . . brought the Gospel of Christ to those who had special social, mental or physical Department of Charities staff and Budget helped plan and start homes for the aged. It with children's homes, welfare societies, girls' homes, institutional chaplains, the de the blind.

PENSIONS

. . . assisted in providing for 53 pastors who retired in 1957—more than double the retirements.

EDUCATION

HIGHER EDUCATION saw two dormitories completed and one started at our fi colleges. At the Seminary, Old Main renovation was completed; Breck Campus was use and the addition at the Main Building completed.

PARISH EDUCATION went forward as the E.L.C., A.L.C., and the U.E.L.C. org prepare new materials for the united church.

1958

We have voted to do this →

will raise over $6,200,000 if congrega-
s that set objectives meet these objec-
and other congregations give at least
uch as they gave in 1957.

OUR MINISTRY AND MISSION (1957-58)

PART I Current Program		
Department of Christian Education	$1,038,128.00	
Department of Home Missions	828,000.00	
Department of Foreign Missions	828,000.00	
Department of Charities	432,000.00	
Department of Pensions	190,000.00	
		$3,316,128.00
PART II Operation and Cooperation		
Operation	$ 534,655.00	
Special Services	155,500.00	
Auxiliaries	180,125.00	
Lutheran Cooperation	843,492.00	
		$1,713,772.00
PART III Advance Program		
Student Service Capital Fund	$ 90,874.00	
College Debt Retirement Schedule	500,000.00	
Working Capital Fund (in preparation for union)	325,000.00	
Lutheran Television Associates	50,000.00	
Interim Expense Fund (in preparation for union)	115,000.00	
California Lutheran College	50,000.00	
		$1,130,874.00
TOTAL BUDGET		$6,160,774.00

uraged by the growth of our Church
iritual maturity as this is reflected both
957 Budget receipts and in 1958 objec-
set, the Board of Trustees passed this
olution. They did this because these
gs must be done in 1958 . . . .

The Board of Trustees of The Evangelical Lutheran Church recognizes tha much generous giving and earnest effort has been necessary to provide th amount of $5,785,945.71 for the 1957 Budget, which is the largest amoun ever provided for the Church's work. It believes the Church should rejoic in this result, as a sign of continuing growth in the grace of Christia stewardship. Encouraged by the outpouring of gifts in 1957, it is confiden that the Church desires to continue moving ahead in its work, and there fore recommends to the congregations that they not only make plans t provide the entire $6,160,774 for the 1958 Budget but seek to provide th $374,828.29 which was not provided in 1957. The additional funds beyon the regular 1958 Budget will be applied to those Budget items not me through 1957 receipts.

TUDENT SERVICE the ministry to students at state colleges and universities must be continued, and the E.L.C. to assume its share of the cost for providing new facilities.

COLLEGE DEBT RETIREMENT is necessary before Union. The E.L.C. has agreed to bring its colleges into the new church in good financial condition.

WORKING CAPITAL FUND for the new church will enable the church to meet emergencies and save large nts now paid in interest. The 1957 share of this fund was not raised, but this and the interim expense fund are ial in 1958.

LUTHERAN WORLD ACTION, our ministry to refugees, service men, orphaned missions, displaced persons, and younger churches; continues to be our responsibility in a world upset by fear and war.

FARE AND CHARITABLE INSTITUTIONS continue to need help that our Budget makes possible.

EVANGELISM in our Church will go forward in the measure that we assume our Budget responsibilities.

CIAL SERVICES such as our TV-Radio programs, Parish Conservation Service, Book Mission, and Diaconic Serv- will go forward in 1958 with your help.

A PROPOSAL FOR 1959 AND 1960

SINCE THE SUMMER of 1956 when The Evangelical Lutheran Church adopted its last budget the world has changed abruptly and dramatically. Plans in prospect in those days are not totally adequate now. No nation can formulate policy today as it would have done two years ago. No educators can proceed on the same unchallenged premises they had at that time. No Church, in such a world, can remain static. When men make plans for our time in Christ's name they must do so with urgency and conviction. The witness to be made in such years must be wise, forthright and courageous.

The 1959 and 160 Budget Proposal for The Evangelical Lutheran Church which is to follow is made in this setting of sobering events among the nations and within the nation. This is a period of challenge to Christian institutions. It has been clear that a budget proposal for a concerned Christian Church is meant to permit that Church to declare a will and purpose which is in keeping with the dynamic events around it. The commission from Christ has some special dimensions in the summer of 1958.

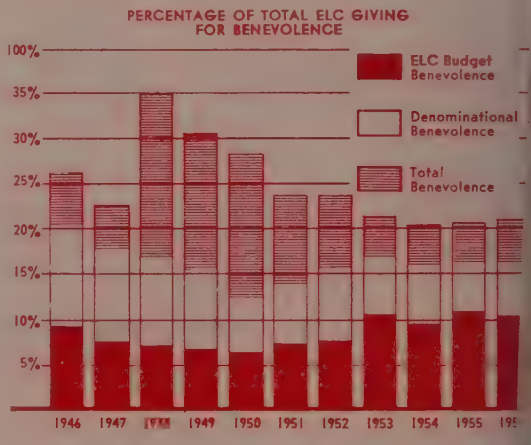
The Budget Proposal recognizes that the years 1959 and 1960 offer the ELC a special span of time in which to rally to its best stewardship witness. "What is past is prelude." If we will take decisive action, there is promise of a spiritual vigor being stirred which will bring blessings to the new Church in 1961 and beyond. These can be two years with Christian banners flying.

Once again, as in past years, these Budget lines are set with a heavy realization that all the needs of the departments cannot be met even though they ought to be met. Some Churches in such times are doubling their benevolence budgets in an attempt to respond to the great possibilities which exist for Christian witness. This Budget Proposal is relatively modest, with a ten per cent increase in 1959 over 1958 and a six per cent increase in 1960 over 1959.

The Proposal presented here does recognize some pressing opportunities for the Church which ought not be denied. The Department of Home Missions has been granted substantial increases in its operating budget and in its Church Extension Fund. Parish Education will be able to respond much more quickly to the call for new and revised materials for the congregations with its increased subsidy. The colleges will be able to gird themselves for the important next chapters in their existence through the amounts included for adjustment of their obligations. The special funds required for Union are included. The incorporation of the former All Lutheran Food Appeal into Lutheran World Action takes place in this budget, to keep the tables spread for multitudes of hungry people.

The Board of Trustees, in presenting this proposed Budget to the General Convention, believes the resources within the Church are more than adequate to meet and surpass the amounts proposed. These resources are seen in: 1) The annual growth in membership of the Church which varies from 3.5% to 4%; 2) The development of an increased appreciation of the stewardship of money in many congregations; 3) Higher levels of giving which have been achieved through local building programs which are now being shifted into benevolence causes; 4) A growing recognition among mature and dedicated lay people that the Christian Church must speak effectively to the present world if it is to justify its place.

One of the most searching facts of present church life is the relationship between the total funds received by the congregations and the funds given for the budgeted work of the ELC. The graph which appears here tells an uncomfortable story. It gives a profile of our concerns. It insists on asking how much we are in earnest about setting forth beyond the boundaries of our parishes, to proclaim, to heal, to teach and strengthen in Christ's name.



The amounts recommended for each of the thr parts of the Budget of The Evangelical Luther Church for each of the two years of the next biennium are as follows:

PART I

THE CURRENT PROGRAM

RTMENT OF CHRISTIAN EDUCATION	1959	1960
rish Education	$ 125,000.00	$ 135,000.00
igher Education	58,000.00	63,000.00
minaries	250,000.00	280,000.00
lleges and Schools	745,000.00	775,000.00
Sub-Total	$1,178,000.00	$1,253,000.00
RTMENT OF HOME MISSIONS	971,000.00	1,150,000.00
RTMENT OF FOREIGN MISSIONS	884,000.00	975,000.00
RTMENT OF CHARITIES	465,000.00	495,000.00
RTMENT OF PENSIONS	190,000.00	190,000.00
Total for Part I	$3,688,000.00	$4,063,000.00

RISTIAN EDUCATION—The proposed increases in the budget for the Department of Christian Education represent 31.9% of Part One in 1959 and 30.8% in 1960. Some plans are as follows:

ISH EDUCATION—The need for a long-range plan for providing new and additional curriculum materials for various schools of the congregations together with the field work necessary to serve the needs of a growing Church necessitate the expanded budget. Plans for the future are being coordinated with those of the American Lutheran Church and the United Evangelical Lutheran Church.

HER EDUCATION GENERAL PROGRAM—A small increase is proposed for 1960 to enable the Department to enlarge its present modest program of scholarships for advanced study for church workers.

INARIES—The enrollment at our Seminaries is increasing much more rapidly than is the faculty to instruct the students. Proposed increases for the Seminaries will be used almost entirely to increase the staff at Luther Seminary, St. Paul.

LEGES AND SCHOOLS—These educational institutions face costs which have risen rapidly in recent years as well as the opportunity to enroll increasingly large numbers of students. The proposed increase is intended to give the schools and colleges as much support as the Church can provide. At present 90% of all current income of these schools comes from sources other than the Church. The Church's support is approximately 10% of the total current operational costs.

ME MISSIONS—The increase in income for the Department of Home Missions would make it possible for us to begin approximately 18 additional congregations during the 1959-60 biennium (we are hoping to begin 23 new congregations in 1958). This will mean an addition to our church family of approximately 2000 souls annually. Home Missions will receive 26.3% of Part One during 1959 and 28.3% in 1960.

REIGN MISSIONS—The addition suggested by the Board of Trustees for Foreign Mission work in the next biennium will help meet rising costs resulting from spiralling inflation. It will enlarge work now planned—new mission centers in Japan, Camerouns and Madagascar—more extensive work in urban and industrial areas of South Africa—increase of congregations in Hongkong and Formosa. Foreign Missions will receive 24% of Part One of the Budget in 1959 and 1960.

ARITIES—The Department of Charities hopes to strengthen its program in many ways during 1959 and 1960. Its increases will be used primarily to further subsidize Services to the Aged, Welfare Societies, and Brooklyn Mental Health Clinic. Child Care institutions, Chaplaincy Services, Blind and Deaf Care Programs, and in its Scholarship Program. It is proposed that Charities receive 12.6% of Part One of the 1959 Budget and 12.2% in 1960.

NSIONS—The Department of Pensions will continue its work with a subsidy of $190,000.00 which is 5.6% of Part One in 1959 and 4.7% in 1960.

PART II

OPERATION AND COOPERATION

	1959	1960
OPERATION		
President's Office	$ 28,285.00	$ 28,285.00
General Secretary's Office	27,000.00	27,000.00
Archives and General Convention	24,000.00	24,000.00
Treasurer's Office	105,280.00	104,665.00
District Presidents—Church Council	157,445.00	157,445.00
Department of Stewardship	163,200.00	163,200.00
Abiding Memorial Foundation	21,000.00	21,000.00
Board of Trustees	13,000.00	13,000.00
Investment Department	7,000.00	7,000.00
Probate Committee	5,000.00	5,000.00
Auditors	10,500.00	10,500.00
Insurance Committee	3,000.00	3,000.00
Contingent	90,000.00	90,000.00
Sub-Total	$ 654,710.00	$ 654,095.00
SPECIAL SERVICES		
Sub-Total	$ 156,850.00	$ 156,850.00
AUXILIARIES		
Women's Missionary Federation	$ 36,000.00	$ 36,000.00
Lutheran Daughters of Reformation	19,425.00	19,425.00
Brotherhood	52,500.00	52,500.00
Luther League	95,000.00	95,000.00
Sub-Total	$ 202,925.00	$ 202,925.00
COOPERATION		
National Lutheran Council	$ 179,100.00	$ 189,126.00
Lutheran World Action—U.S.	794,993.00	812,928.00
Canadian Lutheran Council and CLWA	16,000.00	16,000.00
Lutheran World Federation	10,100.00	10,100.00
Pensions—Chaplains	10,000.00	10,000.00
World Council of Churches	10,100.00	10,100.00
American Bible Society	3,000.00	3,000.00
Cooperative TV	50,000.00	50,000.00
Sub-Total	1,073,293.00	1,101,254.00
Total for Part II	**$2,087,778.00**	**$2,115,124.00**

OPERATION—It would be easy to think of this section as being pure overhead cost. Actually a considerable share of t section is related to providing direct services to congregations. From this section comes all of the expenses our District Presidents, part of which was formerly borne by Home Missions. From this section comes money to pay for all of the free materials which congregations order from the Department of Stewardship.

SPECIAL SERVICES—Under this section comes the money to pay for our Radio-TV programs, our Parish Conse tion program, the Chaplaincy Commission, the Union Committee, the Diaconic Service, the Norwegian C ference, the Choral Union, and the Book Mission.

AUXILIARIES—The auxiliaries continue to need a subsidy to continue their fine work. The large increase in section is in Luther League which has requested funds to replace the income that they formerly received f national conventions.

COOPERATION—The greatest share of the money in this section is for Lutheran World Action. LWA reache over the world with Christ's love. Through the National Lutheran Council we cooperate with seven c Lutheran bodies in many programs such as the Division of College and University Work which ministe students at state colleges.

PART III

THE ADVANCE PROGRAM

	1959	1960
Capital Fund	$ 400,000.00	$ 275,000.00
Expense Fund	19,126.00	
Loan Retirement Schedule	250,000.00	250,000.00
Service Capital Fund	90,874.00	
Service, Canada		6,675.00
nia College	50,000.00	50,000.00
Extension	190,000.00	318,325.00
Missions		100,000.00
Sub-Total, Part Three	$1,000,000.00	$1,000,000.00

KING CAPITAL FUND—"An initial Working Capital Fund of $2,000,000, to be paid by each of the uniting Churches in proportion to confirmed membership, shall be provided for the use of The American Lutheran Church by January 1, 1961." This is the agreement in the Articles of Union. The amount to be made available by the ELC is $1,000,000.

This Fund will make possible two operating principles for TALC. It will maintain the Church on a cash operating basis making borrowing unnecessary. It will also bolster operating funds in any year in which the receipts do not match the budget, under certain limitations. (See Report of Joint Union Committee to 1954 Conventions, page 62.)

RIM EXPENSE FUND—The Articles of Union say, "Each uniting Church pledges itself to pay the expenses of its delegates to the constituting convention. To meet other expenses which are incurred before the beginning of the first fiscal year of The American Lutheran Church, each uniting Church agrees to contribute its share of the Interim Expense Fund, as determined on the basis of its confirmed membership on January 1, 1958." The small amount included for 1959 is based on the anticipated receipt of $115,000.00 in the 1958 Budget, in addition to that already received in 1957 for a total of $250,000.00.

The anticipated expenses to be charged to this Fund include: TALC Board meetings in 1959 and 1960; Salaries and travel for President, Treasurer and such new executives as will not be on the payroll of one of the uniting Churches; Promotion of first Budget; Office Equipment; Moving costs for personnel, records and equipment; Additional Headquarters Office space; Costs of operation in January, 1961.

LEGE LOAN RETIREMENT SCHEDULE—In 1956 the Board of Trustees approved governmental loans for income-producing buildings for the colleges, upon the understanding that a portion of these loans should be reduced with funds received in the Advance Program. This loan retirement plan continues.

DENT SERVICE CAPITAL FUND, U.S. AND CANADA—The National Lutheran Council will conclude, in 1960, a program of building Lutheran Student Centers at non-Lutheran universities and colleges. A new fund will be carried on in future budgets beginning in 1961. The Canada Fund has the same general purpose but starts at a modest amount.

FORNIA COLLEGE—The first capital funds for a proposed Lutheran College in California are being provided in the 1957-58 Budget of the ELC. It is clear that much more substantial funds than those proposed here will be needed if the college is to become a reality.

RCH EXTENSION—The program of Home Missions calls for a substantial revolving fund to provide money for capital investment in new missions. The present Church Extension Fund is not nearly adequate for missions which ought to be started. The needs are far beyond that which is indicated here.

EIGN MISSIONS—In Foreign Missions there is continual need for capital investment. Over the past years much of this has been made possible from money received in the United Mission Advance. The time has come when these funds are expended and ought to be replaced.

SUMMARY

	1959	1960
I	$3,688,000.00	$4,063,000.00
II	2,087,778.00	2,115,124.00
III	1,000,000.00	1,000,000.00
TOTAL	$6,775,778.00	$7,178,124.00

Resolutions

RELATING TO THE BUDGET PROPOSAL AND STEWARDSHIP EDUCATION

RESOLUTION ONE

WHEREAS, Our Lord calls His people to be "witnesses in Jerusalem and in all Judea and Samaria and to the end earth," to spend our means and ourselves as did the Good Samaritan and to train our children in the faith; and

WHEREAS, The Christian Church is sent out into the world for the salvation of the world, even to give its life fo purpose; and

WHEREAS, The contributions of the congregations for the 1957 Budget were generous and encouraging, and the obj of the congregations for 1958 indicate probable receipts in excess of the $6,160,774 Budget for 1958; and

WHEREAS, The 1959-60 fiscal period will be the years in which to make our last budget preparations for union, in ad to making a strong stewardship witness in thankfulness for the heritage of the past and the promise of the future; and

WHEREAS, It seems good for the Church to seek out new opportunities and respond to crucial needs each year of i in the face of a world which should know the love of Christ; therefore

BE IT RESOLVED, That the Board of Trustees recommends that the annual Budget of The Evangelical Lutheran C for 1959 and 1960 shall be as follows:

	1959	
PART I		
Department of Christian Education	$1,178,000.00	$1,25
Department of Home Missions	971,000.00	1,15
Department of Foreign Missions	884,000.00	97
Department of Charities	445,000.00	49
Department of Pensions	190,000.00	19
Sub-Total Part I	$3,688,000.00	$4,06
PART II		
Operation	$ 654,710.00	$ 65
Special Services	156,850.00	15
Auxiliaries	202,925.00	20
Cooperation	1,073,293.00	1,10
Sub-Total Part II	$2,087,778.00	$2,11
PART III		
Student Service, Canada		$
Student Service Capital Fund	$ 90,874.00	
College Debt Retirement	250,000.00	25
Working Capital Fund	400,000.00	27
Interim Expense Fund	19,126.00	
California College	50,000.00	5
Church Extension	190,000.00	31
Foreign Missions		10
Sub-Total Part III	$1,000,000.00	$1,00
GRAND TOTAL, Parts I, II and III	$6,775,778.00	$7,1

BE IT FURTHER RESOLVED, That the Board of Trustees is authorized to establish and adjust the schedule of distri of receipts for the items in the Advance Program in light of income experience in 1958 and 1959 and the need for fle in administration in the last year prior to union.

RESOLUTION TWO — "The Every Member Visit"

WHEREAS, It continues to be evident that a well-prepared and conducted program of stewardship emphasis results itual growth in, as well as more effective ministry by the congregations; therefore,

BE IT RESOLVED, That we encourage every congregation in The Evangelical Lutheran Church to participate in the Member Visit (EMV) or the Stewardship Total Enlistment Program (STEP), especially those congregations which hav tofore not participated in such programs.

RESOLUTION THREE — "Benevolence Priorities"

WHEREAS, Membership in The Evangelical Lutheran Church commits each congregation to partnership in the total b program of the Church as a response to Christ's command that we evangelize all nations; therefore,

BE IT RESOLVED, That all congregations are urged to recognize this partnership commitment by giving the Budget ELC priority over other benevolences.

RESOLUTION FOUR — "Special Gifts"

WHEREAS, The mission of the Church has continued to find significant support from the special gifts of individua

WHEREAS, Gift annuities, Bequests, Memorial and Commemorative Gifts and other similar special gifts are an im supplement to annual Budget support of the Church; therefore,

BE IT RESOLVED, That the Abiding Memorial Foundation be commended to the members of our congregations as portant instrument for the reception, management and distribution of such gifts in The Evangelical Lutheran Chur

RESOLUTION FIVE — "Stewardship Education for Youth"

WHEREAS, Stewardship Education in the Church ought to begin with our children and youth that they might m respond to their God-given stewardship; and,

WHEREAS, The Department of Stewardship, the division of Parish Education and the Young People's Luther Le jointly desirous of giving emphasis to such education in stewardship; therefore,

BE IT RESOLVED, That The Evangelical Lutheran Church requests its congregations to give special attention to th of stewardship education, noting in particular the principles included in the "YES" (Youth Education in Stewardship)

POSSIBLE RESOLUTION CONCERNING A "JUBILEE YEAR"

During the consideration of the 1959 and 1960 Budgets a number of references were made to the possibility of 1960 as a Year of Jubilee in preparation for Union. This possibility is being considered by the Joint Union Comm such a Jubilee Year is recommended to the ELC Convention it will probably include reference to a Jubilee Fund. Th of Trustees will bring a recommendation to the General Convention concerning such a Fund if the proposal is made

Correspondence

Weak Already

ıe Correspondence page, March
. Sand of one of our mission
arned that American Christian-
ot lose the torch. I wonder if
ıe isn't pretty weak right now.
past week, I have heard these
marks:
i don't think we ought to think
ne hydrogen bomb or hungry
ll over the world. There's noth-
people like you and me can do
anyway." (This from a wom-
never misses a church service.)
What's wrong with the TV
s, anyway? I think they're re-
if there's anything I don't want
to do after a day's work it's
to *Think*." (This from a
trustee.)
If the church budget doesn't
you can't sit back and say that
d's going to help you." (This
church trustee.)
day coming when my grand-
(possibly even my children)
drawing their inspiration from
s, dedicated, well-informed,
entered Africans and Orient-

NAME WITHHELD

able Tenure Practices

many are disturbed about short
es is understandable. Much
an come to congregations in
stances. On the other hand, a
ars ago many felt that their
hindered progress by remain-
a parish too long. Apparently
dulum has swung from one ex-
o the other.
efense of pastors who remain a
atively short time in a parish
e we can assume that even these
atly concerned about the welfare
congregations they serve. But a
ment is needed, a building pro-
s necessary, or the stewardship
much too low.
equently happens that a pastor
er to remain solvent is obliged
pt a call to a parish which pays
r salary. But as soon as he leaves
the parish is both able and willing to pay a larger salary, refurbish the parsonage, and make other adjustments long overdue. Instances can also be given where a parish offers as much as three times the salary they have been paying.

Instead of chiding our pastors for untenable tenure practices, our congregations should review the needs of their pastors and make the necessary adjustments when such are due.

(The Rev.) NORRIS OLSON
Pontiac, Ill.

Lutherans in Italy

►My name is Paolo Lucchesi. I am a member of The Evangelical Lutheran Church of Italy and also co-founder and member of the Luther League of Rome, Italy. I was the only Italian youth delegate to the great Assembly of the LWF held last summer in Minneapolis, and I am studying theology at Luther Seminary during this year under the sponsorship of the youth of Bethlehem Church of Minneapolis.

This letter contains some up-to-date information about Lutheranism in Italy, and I would be more than happy to see it published in the wonderful LUTHERAN HERALD. But first of all I would like to express my deepfelt thanks for the help of Bethlehem Lutheran Church, which enables me to stay in this country for this year.

I am writing to you also because of the fact that the very existence of a Lutheran Church in Italy seems to be a surprise to many American Lutherans.

The ELC of Italy consists of 13 congregations with a membership of about 5,000. In ten of these congregations the members are predominantly German. Therefore the pastors are "borrowed," each one for a period of six years, from the Lutheran Church of Germany, and the divine services are held in the German language. After six years the pastor returns to Germany, and a new German pastor is called.

In June, 1957, three small *totally Italian* congregations were incorporated into our church body. They have been founded in recent years by Pastor Poggioli, a former Roman Catholic priest who is now a Lutheran pastor serving these three congregations. Sporadic episodes of opposition on the part of Catholic clergy and populace are challenging Pastor Poggioli to continue in his work of evangelization. He writes me to ask the American brethren of the Christian Lutheran faith for intercessory prayer and moral support. (He really asks also for material support, but I do not dare to emphasize this, because I am being treated by Bethlehem Lutheran Church like a prince.) His congregations are located in three small towns near Naples. They support the *only* Italian Evangelical elementary school.

I am very eager to provide further some detailed information, if needed. But let me point out that in Italy there are many Communists because there are many people who do not want to have anything to do with the Roman Catholic Church; therefore they accept the gospel of Communism. Our evangelical Gospel is a second alternative they could choose. I personally know of a small town fifty miles south of Rome, where there are only a few Communists, because of the evangelistic work of the Evangelical Waldenisian Church.

PAOLO LUCCHESI
Luther Theological Seminary
St. Paul, Minn.

The Hymnal Came!

►During the past week our congregation received the new *Service Book and Hymnal of the Lutheran Church in America*.

It has been a thrill for me to study this new hymnary—playing page after page of the wonderful hymns that are included. It is a real adventure to meet "new friends" as well as to discover that a great many much-loved hymns or "old friends" are included within the covers.

Congratulations and thanks to all who have devoted their valuable time to this important work!

PHIL OLSON, Music Director
Grace Lutheran Church
Belgrade, Minn.

Today's "Conformity Pattern"

►Mr. Thorkelson has passed along to my desk the March 25 issue of Lutheran Herald with its article on "The Church Can Tell Its Story."

Your observations about the vast change in the handling of the church news are shared by many of us who occupy the editor's chair. The change has been gradual and the motivation reasonable. Nevertheless, it still is surprising.

Dr. David Reisman, Jr., of the University of Chicago, in a lecture at Gustavus Adolphus a few nights ago, commented on a somewhat parallel development.

College youth of the 30's frequently espoused an agnostic or atheistic position. This was the conformity pattern of that time. Today's college student (except in the South) tends to accept religion as its conformity pattern. Today's collegian is familiar with Niebuhr and contemporary theologians whereas his parents got theology via Mencken.

In any event the people's interest in religious news is apparent and we are happy to devote large portions of our news columns for this purpose. We are also grateful for the counsel and encouragement which you personally have extended to the *Star* and its staff over the years.

Paul Swensson
Managing Editor
The Minneapolis Star

Better a Pat Than a Slap!

►I enjoyed reading your editorial in the March 25 issue on "The Church Can Tell Its Story" and thought I'd drop you a note to thank you for the views expressed.

If more editors of denominational magazines would try to understand the efforts reporters of secular publications are trying to make on behalf of reporting religious happenings, the whole field would benefit.

As president of Religious Newswriters Association, I am doubly appreciative of your statement that a pat on the back to the reporter should be given as well as a slap in the face.

Caspar Nannes
Washington (D.C.) *Star*

Fortnightly Review . . .

The 3% Who Cannot Speak

There are few experiences of anticipation that compare with wa for the advent of a first child. Not many weeks after my ordina I was called to a home where a set of first-born twins had arr But their arrival brought fear and consternation instead of joy. moments of anticipation had never reckoned with the possibili retarded children.

In February, 1957, a young professor from St. Olaf College ga moving talk to a session of the Department of Charities where ten District Presidents were guests. He began by saying: "I am to represent three per cent of the people in your district—a g that will probably never be able to speak for itself. I am referrin the three out of every hundred persons who are mentally reta This statistic has been more than a cold figure to us, since our daughter was born into that group nine years ago."

This experience comes to many other homes. About 300 mer retarded children are born in the United States every day. It is times more common than cerebral palsy, ten times more common crippling polio. We don't know too much about the causes: "Ov diseases or conditions are suspected of being capable of inducing handicap. . . . Yet, the majority of cases must to date be m 'Causes Unknown.'"

The spiritual struggle that confronts the parents of the ret child is reflected in these words of the young professor. ". . . Fa confronted by the problem of mental retardation face a conti crisis. . . . This child is at once a dramatic subject for discourag and patience, self-pity and gratitude, ignorance and insight, prid humility, fatalism and faith, despair and hope, rejection and love

Instead of permitting self-pity to take possession, this young p sor and his wife have become active in the State Association f tarded Children. June 13-14, they and St. Olaf will be hosts eighth annual convention of the Minnesota Association for Re Children.

Some months ago Dr. Dahlen called a consultation of int people to inquire into what is being done by the Church for re children. He found that the Lutheran Church—Missouri Sy active in providing a ministry for the retarded. St. Olaf's C Church in Minneapolis offers special Saturday morning cat classes. Christ Lutheran Church in St. Paul has a Sunday scho for retarded children. But the ministry to these people conti be a form of diakonia that the Church has largely overlooke they not a part of "the least of these" for whom the Savior's c sion is so active?

Fredrik A. Schiotz
President, ELC

Toward the General Convention

Church Council Resolutions

District Presidents

EAS, The Board of Home Mis- s requested, and the Board of has agreed, that the present of paying half the salaries of ct presidents from Home Mis- ds be changed so that all of es and expenses of the district s be paid from the general ration funds beginning in the r 1959;

RESOLVED, That standing rule 17 *Report,* p. 570) changed

ct presidents' salaries and ex- all be paid from funds allo- general administration under n' in Part II of the Budget, strict Presidents-Church Coun-

alling of Seminary Seniors

Evangelical Lutheran Church t Luther Theological Semi- e received their calls directly ngregations but usually upon ndation of the district presi- the Church and the Seminary wn, this system has become in- y cumbersome, working a on the Church and the semi- iors alike.

this conviction that led the Council and the seminary prepare the revised procedure vas reported by the Church to the 1956 General Conven- egates expressed fear that the of the congregation and the senior would be jeopardized. vention therefore referred the cedure back to the Church for further consideration and nt report to the 1958 Conven-

ing this question renewed e Church Council has again with the faculty of Luther cal Seminary. Effort has been keep the rights of the con- and of the senior theological clearly in focus. However, in is, the Church Council has tried not to overlook the welfare of the pastors who are already in the service and the rights of congregations that have been without a pastor for an extended time. Prayerful concern for the *welfare* of the whole Church and the entire clergy roster has directed the Church Council's study. In this spirit the Church Council reports the following outline of principles as a guide in the calling of seminary seniors:

(1) Congregations that may wish to call a given seminary senior should make his name known to the district president not later than Feb. 1.

(2) The presupposition for service in the Christian ministry is that a pastor is willing to serve wherever the Holy Spirit may direct. However, if a seminary senior thinks he can serve more effectively in one part of the country than in another, or in a rural setting rather than in an urban area, he may make his preference known to the president of the Seminary. This should be done not later than Jan. 1.

(3) When the senior class has been colloquized, the district presidents and the seminary faculty will meet jointly to counsel concerning recommendation of seminary seniors to congregations. The specific recommendations will be made by the Council of District Presidents, taking into account the needs of the Church, the expressed desires of individual congregations, and the qualifications and preferences of the candidates. No senior shall be recommended to more than one parish at a time.

(4) The joint meeting of the Council of District Presidents and the seminary faculty shall determine the date when calls will be delivered to the seniors.

(5) When a congregation has acted on the recommendation of the district presidents, a Letter of Call shall be sent in care of the president of the Seminary, to be placed in the hands of the candidate at the specified date.

(6) Each senior shall advise the president of the Seminary as soon as he has reached a decision concerning his call. In the event that he declines a call, the president of the Seminary shall notify the president of the Church. He, taking cognizance of the needs of the Church, shall assign the candidate's name to a district where his name may be submitted to a congregation by the district president.
Reported as information.

Union Matters

ELC Representation at the Constituting Convention

WHEREAS, The Joint Union Committee has expressed its judgment that representation at the Constituting Convention of The American Lutheran Church should be based on confirmed membership as of January 1, 1955, and on this basis the ELC would be entitled to 511 delegates; and

WHEREAS, If these are distributed to our districts according to proportionate district membership as of January 1, 1957, the figures would be as follows:

122	61 pastors,	61 laymen		Eastern
64	32 pastors,	32 laymen		No. Minn.
102	51 pastors,	51 laymen		So. Minn.
43	21 pastors,	22 laymen		S. Central
46	23 pastors,	23 laymen		S. Dakota
61	31 pastors,	30 laymen		N. Dakota
20	10 pastors,	10 laymen		Rocky Mt.
25	12 pastors,	13 laymen		Pacific
18	9 pastors,	9 laymen		California
10	5 pastors	5 laymen		Canada
511	255	256		

BE IT RESOLVED (a) That this method of representation be approved; and (b) That the district conventions of 1959 be requested to elect committees to nominate to the closing convention of 1960 the district's quota of delegates to the Constituting Convention, these nominees to be selected from delegates registering at the 1960 closing convention; and

BE IT FURTHER RESOLVED, That the Convention Committee of The Evangelical Lutheran Church be authorized to arrange the time, place, agenda, and other details of the closing convention of The Evangelical Lutheran Church so as best to fit in with plans for the Constituting Convention of The American Lutheran Church.

Resolutions of the Joint Union Committee

WHEREAS, The Joint Union Committee has carried forward the assignment given by the 1956 conventions of the uniting Churches and does now present to the 1958 conventions proposed revisions in the Constitution, Bylaws, and Articles of Union in accordance with the procedures outlined in the Resolutions adopted in 1956; and

WHEREAS, The approval of these revised documents in identical form by the uniting Churches by the specified majority is required for their adoption and necessary for the expeditious conclusion of preparations in time for union by 1961; and

WHEREAS, Orderly procedure in matters yet needing attention prior to union requires both a time schedule and a committee duly authorized to carry out such matters, therefore

BE IT RESOLVED, That the Church Council commend to the 1958 General Convention of The Evangelical Lutheran Church the adoption of the following resolutions submitted in the Joint Union Committee Report (pp. 189-190):

I

WHEREAS, the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church, by action of their conventions of 1956, received for adoption by The American Lutheran Church at its constituting convention the Constitution and Bylaws submitted by the Joint Union Committee to the uniting Churches in 1956; and

WHEREAS, The Resolutions of 1956 made the proviso that "additions and amendments to the Constitution and Bylaws may be made only by a two-thirds vote of each of the uniting Churches at their 1958 conventions, approving in identical form the recommendations for such additions and amendments submitted by the Joint Union Committee"; and,

WHEREAS, By action and authorization of the several conventions, recommendations and requests have been submitted to the Joint Union Committee for certain additions and revisions; and

WHEREAS, The Joint Union Committee has received and considered such requests and has approved the additions and amendments which are indicated in the documents; and now presents the Constitution and Bylaws for The American Lutheran Church, with the recommendation that the conventions of 1958 approve them in identical form for adoption by the constituting convention of The American Lutheran Church, a two-thirds vote being required:

BE IT RESOLVED, That The Evangelical Lutheran Church now approves for adoption by the constituting convention of The American Lutheran Church the Constitution and Bylaws, and instructs its delegates to the constituting convention to vote for the text and form of these documents.

II

WHEREAS, the American Lutheran Church, The Evangelical Lutheran Church, and the United Evangelical Lutheran Church by action of their conventions of 1956, received for approval and adoption the text and form of the Articles of Union submitted by the Joint Union Committee to the uniting Churches; and

WHEREAS, The Resolutions of 1956 made the proviso that "additions and amendments to the Articles of Union may be made only by a two-thirds vote of the uniting Churches at their 1958 conventions, approving in identical form the recommendations for such additions and amendments submitted by the Joint Union Committee, at least three-fourths of the members of that committee having approved these additions and amendments"; and

WHEREAS, By action and authorization of the several conventions, recommendations and requests have been submitted to the Joint Union Committee for certain additions and revisions; and

WHEREAS, The Joint Union Committee has received and considered such requests, and has approved, by the required three-fourths majority, such additions and amendments as are indicated in the documents, and now presents the Articles of Union, with the recommendation that they be adopted in identical form by the 1958 conventions of the above mentioned Churches, a two-thirds vote being required:

BE IT RESOLVED, That The Evangelical Lutheran Church now adopts the Articles of Union as submitted by the Joint Union Committee in 1958.

III

BE IT RESOLVED, That, in consideration of identical action by the American Lutheran Church and the United Evangelical Lutheran Church, The Evangelical Lutheran Church hereby adopts the Timetable for Union herewith submitted by the Joint Union Committee, and accepts the responsibilities and commitments therein stipulated.

Twenty-Third General Convention

of

The Evangelical Lutheran Church

June 17-24, 1958

Central Lutheran Church

Minneapolis, Minnesota

IV

(a) BE IT RESOLVED, That The Evangelical Lutheran Church elect a committee of ... composed of nine members which shall constitute its delegation on the Joint Union ... mittee until that committee is discharged by The American Lutheran Church.

(b) BE IT RESOLVED, That the Joint Union Committee is hereby empowered to ... assignments already made and to initiate, supervise the execution of all actions ... agreements approved by these Churches ... their conventions in 1958 in adopting ... Articles of Union and the Constitution, Bylaws for The American Lutheran Church, and other Resolutions similarly appropriate.

(c) BE IT RESOLVED, That the Joint Union Committee is hereby authorized to ... provide for the continuation of the ... program of activity until otherwise provided by The American Lutheran Church, or discharged.

(d) BE IT RESOLVED, That the Joint Union Committee is hereby authorized to ... and submit for approval by the conventions of the uniting Churches in 1960, Report on all remaining matters concerning ... and to take such other steps as are ... to carry out all mandates regarding ... which have been approved by the ... Churches in Convention Resolutions.

(e) BE IT RESOLVED, That the Joint Union Committee is hereby authorized to ... Articles of Incorporation of The American Lutheran Church in conformity with the Articles of Union, Constitution, and Bylaws, ... attend to the execution and filing of Articles of Incorporation by the proper ... and to do any and all other acts and things which the Joint Union Committee may deem necessary or proper to bring about the incorporation of The American Lutheran Church under the laws of the State of Minnesota.

(f) BE IT RESOLVED, That the Joint Union Committee shall constitute the Committee on Arrangements for the constituting Convention to be held, God willing, on April 22, 1960, in Minneapolis, Minnesota.

V

In view of commitments already made to one another as to Faith and Practice, The Evangelical Lutheran Church hereby declares and authorizes the Joint Union Committee to act on its behalf in relation to negotiations with other Lutheran Churches until January 1, 1961.

REPORT
of the
Joint Union Committee
to the Conventions
of the
Negotiating Churches,
$1.50

Order from
Augsburg Publishing House
426 South Fifth Street
Minneapolis 15, Minnesota

J. R. Hestenes

the Fourth Sunday After Easter — John—Growth in Christ

The Epistle: I John 3:19-24 • The Gospel: John 7:37-39

Monday, April 28
INDICTIVE, ONCE
Read Luke 9:54

do you want us to bid fire n from heaven and consume

oes not sound like the John d rested on the bosom of Jesus st Supper! No, this was the f a short temper, of a man and r who were filled with impa- o wanted to "get even" with had rejected them by bringing on them.

re was a change! It happened ool of Christ. Just as it always He is permitted to wield His Rough spots are removed and is made mellow.

esus, every day I have many o display what spirit rules in By the spirit that is in me m vengeful or, I am forgiving, tated or I am calm. Give me Spirit, blessed Jesus, that love in all things. As You are pa- me, let me be patient with ut me. Patience works under- nd understanding, peace.

+

Tuesday, April 29
AMBITION
Read Mark 10:35-37

"Grant us to sit, one at your right hand and one at your left, in your glory."

John was keeping an eye out for himself. Looking ahead he wanted to be sure that he would be in a pretty favorable spot! Even in glory! Ambition, that's what it was. It kept prodding John.

But that was before Christ turned things around in his heart and mind. It was not long before the old time first things were pushed far back, and the far back things were brought up front. Ambition was driven out and the Kingdom of Heaven was given first place.

How true, O Jesus, that in my life the instinct of self-preservation easily rears its head in terms of self-esteem and self-glory and the wish to be important. Shame me, dear Jesus, for this evil, and remind me that You only have importance and that I cannot have life except for You. Let Your Kingdom come first in my life. Amen.

+

Wednesday, April 30
AN ASSOCIATE
Read Mark 14:33

And he took with him Peter and James and John.

What has happened to John? This man, once hot-tempered, once loaded with selfish ambition! How is it that he is chosen with two others to be intimates of Jesus; to be with Him in the moments of His highest glory on earth, as at the Transfiguration, and in the moment of hardest trial in Gethsemane? This man has changed! More than two years with Jesus have accomplished it. The close association with Him has worked its refinement. John is saved and is sanctified. Once self-centered, he has become an intimate friend of Christ.

This is the fruit of living close to You, dear Jesus. By Your Word make the refinements necessary in me! Save me by Your Grace and sanctify me by Your Spirit. Bring forth in me the light of faith that men may see it and glorify You. Then it shall be known that I also am an associate of the Lord Jesus. Yes, Lord, even I! Amen.

+

Thursday, May 1
PATIENCE
Read Acts 4:1-4

they were speaking to the peo- priests and the captain of the d the Sadducees came upon them.

hn and Peter were undergoing n for the sake of the Gospel. healed a man and they were de- esus to the people. For this ld be thrown into prison. But ut John, now? Where are his ists, and his threats about bring- down on their heads? No, this This is John the Apostle who the gospel and his cross in all and patience. He is showing istian endurance.

discovered for myself, blessed t when I am truly sincere in tian faith and practice that there thrown in my way by the ng world. If I am angered, O me be sure my anger is righteous, h. But more, I pray that You me true patience, knowing that have a cross to bear if I want me to bear. Amen.

+

Friday, May 2
THE NEW THEME
Read I John 3:14-18

By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren.

John came to be known as the disciple of love. Tradition has it that when he was too old and weak to preach, he was carried about on a stretcher and he would raise his hand and say, "My little children, love one another."

The love John preached was deeply rooted in Christ, who out of the greatest love ever known laid down His life for sinners. This was John's constant reference. We must love even as Christ loved us. How well he knew that love was the fruit of saving faith as well as the fulfilling of the law.

O Savior of the world, make me an instrument of Your love. Where I am let there be one more part of Your influence in a loveless world. How little there is of laying down of lives for the brethren! Yes, how little there is of even a thought for the brethren! Let me give life to Your commands! Amen.

+

Saturday, May 3
ALL NEW
Read Revelation 21:1-3

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away.

To John, of all the Apostles, and of all mankind, was given the high privilege and honor of seeing the visions recorded in the Book of Revelation. His eyes and ears, renewed by Christ, were ready and fit for this wonderful experience. Of course, the passage we have quoted refers to the new heaven and the new earth, just as it says. But without doing violence to the Word, it might also be said that when John says, "I saw a new heaven and a new earth," he most certainly spoke the truth. Because there was a time when all he could see was the earth he stood on and perhaps he knew nothing at all about any heaven, say nothing of the home prepared for all those who love Christ.

I pray You, Holy Father, that You will make me new, and by Your power renew me each day, that the old shall pass away and all shall be new in Christ. Amen.

230 Years Later . . .

Jonathan Edwards Reinstated

More than two hundred years after he was dismissed as pastor of the First Church of Christ, Congregational, Northampton, Mass., the Rev. Jonathan Edwards was honored by the church at a service in his memory.

Dr. H. Richard Niebuhr, professor of theology at Yale University, preached a commemorative sermon, recalling that Edwards came to First Church in 1727 as assistant to his grandfather, the Rev. Solomon Stoddard.

Two years later Edwards became full minister and launched a ministry that gave him a lasting controversial role in American religious history.

Such hard sermons as "Sinners in the Hands of an Angry God," in which he pictured the fate of sinners in hell, gave him a reputation as a harsh and forbidding theologian.

He was dismissed from the First Church pulpit in 1748 by a congregational vote of 200-23 after reading from the pulpit the names of a group of Northampton teenagers who were said to be circulating "impure books." Some of the implicated children belonged to leading families of the town.

Communists Ban Capitals for Religious Terms

New regulations governing the press and schools in Czechoslovakia order that names of churches, religious groups, religious holidays and the Bible are no longer to have capital initial letters.

However, a volume dealing with religious terms in the Czech language, used in Bohemia and Moravia, states that such words as God, Jehovah, Savior and Holy Ghost may be capitalized "for the sake of expressing religious respect toward the being of supernatural nature."

Names of religious organizations are now to be printed and written with lower case initial letters, for example: moravian church, roman catholic church. Names of other organizations are capitalized, however, and Communist Party and Academy of Arts and Sciences are specifically cited.

Religious groups are no longer proper nouns, and are written: hussites, jesuits, brethren. Religious holidays will appear as: christmas, easter, pentecost. It will be "bible" from now on, but names of other books may have initial capitals.

Defy Bishop's Order on Racial Integration

Vestrymen of Christ Episcopal Church in Martinsville, Va. defied the bishop of the Southwestern Virginia diocese in refusing to support a summer conference center where racially-mixed youth gatherings are scheduled.

In a resolution sent to Bishop William H. Marmion of Roanoke, the vestry assailed the integrated conference plans as "illegal and ill-advised."

They said intermingling of the races "can, in our view, only lead to bitterness, discord and confusion."

"The history of the Episcopal Church in Virginia from its inception ha on a segregated basis," the reso declared. "Virginia laws expressl bid the mixing of races as contem by the bishop of our diocese in ing the youth conferences."

The vestrymen said they would hold financial support from He Haven in Smyth County, Va., th cese's recently-acquired summe ference center.

Bishop Marmion has refused t ment on the vestry's action. In a ment two years ago, he support U. S. Supreme Court's decisio lawing public school segregatio urged Episcopalians in his dio accustom themselves to gradua gration. His statement was en by a majority of the diocesan cl

Meanwhile, the Rev. Philip Gr rector of Christ Episcopal sinc who was born in Richmond, taken an official stand on the He said he would not resign as

Senior warden of the church ginia Supreme Court Justice C. Whittle.

ORTHODOX PRIEST IN GUARD—The Rev. Charles G. Guest, 75-year-old Russian Orthodox priest, has been a member of the Alaska National Guard for seven years. In his own parish, Father Guest travels by dog team, boat and plane to minister to his church members scattered in many villages.

v Says:

There Is No God"

S. Khruschev reaffirmed his
at "there is no God" in an
with a French journalist
tly before he was elected by
eme Soviet as Premier of the

-year-old Ukrainian, now Rus-
st powerful figure since the
Stalin, described himself in-
an "adherent of a scientific

same time the successor of
ikolai A. Bulganin declared in
view, the full text of which
ished in *Pravda* and *Izvestia*,
munist Party organs, that the
of religious belief is "a pri-
ter for each person."

hrushchev made world head-
November, 1954, by signing
unist Party decree that called
lt to certain church persecu-
he decree criticized officials
d tolerated interference with
ctivities and told Russian anti-
workers to stop insulting the
of clergymen and churchgoers.
ver, other parts of the decree
clear that the Communists in-
no change in their policy of
ng" the people away from re-
Recent years have witnessed
ic campaigns by Communist
ndists to wean the people, es-
youths, from "religious super-

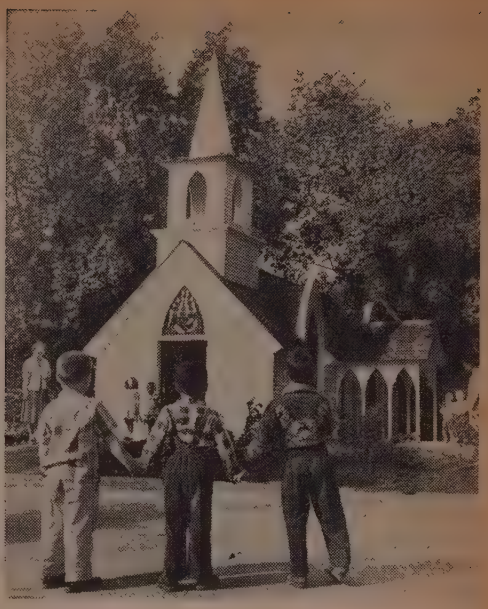
Clergy "Conservative"

y three out of four Protestant
s in the United States would
themselves as "conservative" or
nentalist" in theology, Chris-
Today reported recently.

magazine, a fortnightly unde-
tional evangelical Journal, pub-
esults of a survey undertaken
ehalf by the Opinion Research
tion of Princeton, N. J.

urvey was based on a sampling
ss-section of ministers, designed
ct all of the major Protestant
nations.

. Marcellus Kik, associate editor
magazine, said the survey was
independently by the research



CALIFORNIA CHILDREN'S CHAPEL—Hand in hand, three youngsters admire the new Children's Chapel of Peace at Lakeside Park's Children's Fairyland in Oakland, Calif. The tiny house of worship seats 30 youngsters and is built on the same children's-size scale as everything else in the park.

organization which phrased the questions and selected the ministers to be approached. He said the poll was undertaken for "our own information and editorial guidance" but that it was decided to make public some of the results as a "public service."

The largest number of Protestant ministers—39 per cent—classify themselves as "conservative" in theology, the magazine said. Another 35 per cent said they were "fundamentalist," while only 14 per cent identified themselves as "liberal" and 12 per cent as "neo-orthodox."

The ministers also were asked to state which of 11 Christian doctrines they thought it "essential to teach and preach."

The greatest area of agreement was found with regard to the doctrines of "God as Creator of man" and "Christ as Saviour and Lord." A total of 98 per cent of fundamentalist and conservative clergymen, 95 per cent of neo-orthodox, and 92 per cent of liberal ministers said they thought these doctrines essential.

There also was agreement by more than 90 per cent of the clergy in each theological category as to the doctrine of "one Sovereign God."

The "literal resurrection of Christ" after death was deemed essential by 97 per cent of fundamentalist and 94 per cent of conservative ministers, but only 67 per cent of neo-orthodox and 52 per cent of the liberals rated it essential.

The doctrine of "Christ as son of God" was rated essential by 97 per cent of fundamentalist, 96 per cent of conservative, 87 per cent of neo-orthodox, and only 62 per cent of liberal ministers.

The virgin birth of Christ was deemed essential by 96 per cent of fundamentalist, 84 per cent of conservative, 46 per cent of neo-orthodox, and 37 per cent of liberal clergymen.

The living return or "second coming" of Christ to the world was held to be essential by 93 per cent of fundamentalist, 76 per cent of conservative, and only 26 per cent of neo-orthodox and 30 per cent of liberal churchmen.

On the question of the Bible as "verbally inspired by God in original writings," the clergymen also showed considerable division, with 91 per cent of fundamentalist pastors holding this essential, while only 59 per cent of conservative, 25 per cent of neo-orthodox, and 23 per cent of liberal ministers agreed.

As to the Bible as the "authoritative rule" for life, however, the clergymen were more agreed, with 97 per cent of fundamentalists, 96 per cent of conservatives, 92 per cent of neo-orthodox, and 76 per cent of liberals agreeing that it is essential to their preaching.

The Cross Towers Again in Callender, Iowa

The people of Callender, Iowa, especially the members of Our Saviour's Church there, remember October 19, 1956 as a very dramatic day.

On that day their church burned to the ground. Perhaps the most dramatic moment of the fire was when the steeple with its cross, which had towered over the little town for three generations, toppled and fell. A photographer from the Fort Dodge *Messenger* who happened to be on the spot took a series of pictures that won him an Associated Press award. One of those pictures appears on this page.

The public school children of Callender were dismissed on that October, 1956 day to watch the fire. It was a sad day in the town. The old church was inadequate, it is true. A building committee was already making plans for a new church. But now the congregation had no home at all.

Just a few months before the tragedy the pastor of Our Saviour's had moved and they were left with only temporary help. But with enthusiasm and zeal the congregation rallied behind the interim pastor, the Rev. F. T. Hallanger, and proceeded to build a new church. Last fall a new pastor, the Rev. Marvin Witte, came to Callender.

Now the sequel to the story can be written. Last month the steeple of the new Our Saviour's Church with its gold shining cross was lifted into place by workmen. Remembering October 1956, public school officials dismissed their pupils so that they could witness the happy ending to the story they had seen begun a year and a half before.

The cross towers again in Callender. Members of Our Saviour's who worshipped in their new church for the first time on Easter now sing with real feeling,

"In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

ELC Family Honored

An ELC family who have adjusted themselves to normal living in spite of severe handicaps were recently given recognition for their remarkable achievments.

They are Mr. and Mrs. Roland Delamater and their two children of Madison, Wis. Both parents are cerebral palsy victims and one daughter is recovering successfully from a severe polio attack. In spite of these handicaps, the Delamaters have an enviable record of community service.

In recognition of this they were presented with the national "Who's Crippled" award by the Wisconsin Easter Seal society.

The story of the Delamater family was told in the parish paper of their congregation, Bethel Church, Madison, Wis.:

Tragedy struck in the fall of 1954. Little Sandra, the oldest daughter, was severely stricken with polio and confined to Wisconsin Orthopedic Hospital for nearly six months. During this time, her parents never once lost faith nor became discouraged. As though in tribute to this devotion, Sandra has regained her strength and today she can walk upstairs and play with other children.

"While his little daughter's severe sickness was a real blow to R served as a challenge to spur h helping others. Last year, when ment was started to raise mo new swimming pool at Cam beek, Roland headed up a s volunteer Wawbeek alumn which raised for the project r a thousand dollars from form capped campers.

"At a later date, he spear local Madison campaign for n and at a card party sponsor Madison Happy Hour Club, he was chairman—$255.00 raised for the swimming poo

"Injury at birth is blame land's cerebral palsy. While j lad, his parents moved from Wisconsin to Milwaukee s might receive proper care ment. As soon as he reached he attended Gaenslen Orthop where his treatments coul tinued along with his edu

"The eight years spent a enabled Roland to proceed v mum of difficulty to the ex able to enter the high sc choice.

"In 1948 he was invited t Easter Seal camp at Wisc for a two week's vacation.

such a wonderful time that
hat I hated to go home at
f two weeks," Roland said.
all year for camp time to
d again."
ond year's camp period was
r than the first, and it was
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whom he married shortly
.
time of their marriage, Ro-
working in Milwaukee. The
year he was able to obtain
nt with the University of
maintenance staff. Today
steward in his union, Local
County and Municipal Em-
ion.
his wife, Winnie, have been
bers of the Madison Happy
and are outstanding leaders
Wawbeek Alumni group.
ends meet on Roland's
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o help with expenses Winnie
of babies for neighbors.
makes us very proud," Ro-
"is the fact that we are com-
dependent."

Clubs Unite

happened in other parts of
, the men's brotherhoods of
eran churches near Baldwin,
united to form one organiza-
new club, which includes
n Woodside, Baldwin, Our
nd Rush River churches, has
e name "Central St. Croix
od," and reports increased
d activity under the new set-

ollege Accredited

College, Blair, Nebr. was ad-
fully accredited status in the
entral Association of Colleges
ersities at the annual business
f the Association in March
o.
ement of this accreditation
e attainment of an objective
s been primary in the pro-
Dana College for several years.
nts official recognition by the
g agency of the Association
quality of Dana's educational
measures up to the standards
of institutions of higher edu-

ELC FAMILY HONORED—The Roland Delamater family, members of Bethel Church, Madison, Wis. recently received the national "Who's Crippled" award in Wisconsin (see story). Included in the family are Sandra Lee, 5; Mr. and Mrs. Delamater; and Ronalee, 3½.

cation in the nineteen-state North Central Region.

Dana College is an institution of the United Evangelical Lutheran Church and will be one of the colleges of The American Lutheran Church to be formed in 1961 by union of the ELC, ALC, and UELC.

Family Study at PLC

A family life conference on the campus of Pacific Lutheran College April 23-25 will be made possible by a grant of $2,000 from Lutheran Brotherhood Insurance Society.

Speaking at the conference will be the Rev. Fredric Norstad, professor at Luther Theological seminary, St. Paul; Dr. Granger Westberg, associate professor of religion and health at the University of Chicago, and Dr. Martin H. Scharlemann, director of graduate studies at Concordia Theological Seminary, St. Louis.

New Hospital Wing

A new hospital wing for Bethany Home and Hospital in Camrose, Alberta, was dedicated on April 13 by Dr. F. A. Schiotz, president of the ELC. On the same day Dr. Schiotz installed his father-in-law, the Rev. A. O. Aasen, as chaplain of the institution.

People

The Rev. Harris E. Kaasa, pastor of education at Grace Church, Watertown, S. Dak., is one of seven Americans to receive a scholarship for post-graduate theological study abroad. The scholarships are sponsored by the department of theology of the Lutheran World Federation, and are part of the international exchange program of the LWF. Pastor Kaasa plans to study in Oslo, Norway.

The Rev. H. E. Everson has left his parish in Zumbrota, Minn. and is serving a three-congregation parish in Baldwin, Wis., including Baldwin, Our Savior's and North Rush River Churches.

The Rev. Robert L. Sorenson, formerly assistant pastor at Our Redeemer's Church, Benson, Minn., has moved to his new parish at Milaca, Minn., which includes Trinity and West Branch Churches.

The Rev. and Mrs. V. O. Aaker, who have spent the winter with their daughters in Kansas, have returned to their home in Clear Lake, Wis. and expect to leave by air for Oslo, Norway on June 9. While in Kansas Pastor Aaker served a two-month interim pastorate at the ELC church in Concordia.

Prof. Emeritus S. S. Reque was honored by more than 200 friends on his

HALF CIVILIAN, HALF MILITARY—An example of the close ties which servicemen's families make in churches where they are welcomed is the new church council of Mt. Calvary Church, Colorado Springs, Colo. Of the 12 members of the board, six are servicemen. Newly elected president of the congregation is Chief Warrant Officer Orlo R. Fairchild (center). Pastor of the congregation is the Rev. Armand Asper on Mr. Fairchild's right.

75th birthday recently. Prof. Reque retired from the teaching staff of Luther College, Decorah, Ia., after 45 years of service.

The Rev. Sanford O. Shafland has accepted a call to Port Madison Church, Winslow, Wash.

The Rev. Carl Lucky has resigned as pastor of his parish in Stanwood, Wash. to accept a call to Peninsula Church, Gig Harbor, Wash.

Mr. James Burtness, a Luther Seminary graduate who has been teaching speech at the Seminary and pursuing graduate studies, has accepted a call to Faith Church, Albany, Ore.

Miss Sarah Lee Skelton was installed recently as parish worker at Concordia Church, Los Angeles, Calif., the Rev. Arthur O. Pedersen, pastor.

Mr. Selmer Myrebo, member of First Church, Poulsbo, Wash., was honored recently at a special "court of recognition" for his 40 years of activity in church and Boy Scout affairs.

The Rev. I. J. Lovseth has resigned from his parish in Irene, S. Dak. to accept a call to a three-church parish in Baltic, S. Dak. He will begin his new pastorate in July.

Obituaries

The Rev. T. Andrew Johnson, retired ELC pastor, died March 26 in Beresford, S. Dak. at the age of 86 years. He was born April 15, 1872 at Lake Mills, Ia. He was graduated from Luther Academy, Albert Lea, Minn., Luther College, Decorah, Ia. and Luther Sem., St. Paul, Minn. Ordained in 1904, he served pastorates in Star City, Sask., Canada (1904-05); Gethsemane Church, Minneapolis, Minn. (1905-13); and Brandon, S. Dak. (1913-43). Since his retirement, Pastor Johnson had been living with his son, the Rev. A. Herbert Johnson, in Albert Lea, Minn. until last year when the latter moved to California. He also assisted with pastoral duties at Grace Church, Albert Lea, during that period. At the time of his death, Pastor Johnson was a resident of the home for the aged in Beresford. Funeral services and burial were at Brandon, S. Dak., March 30. Survivors include three sons and one daughter.

Miss Grace Holstad, for many years a biology teacher at St. Olaf College, died March 29 at the age of 63 years. A native of Chicago, Ill., she joined the St. Olaf faculty in 1922. She was graduated from St. Olaf College and earned a Master's degree at the University of Colorado. Funeral services were held at St. John's Church, Northfield, Minn., and burial in Minneapolis.

Changes of Address for ELC Pastors

H. T. Braa, Joice, Ia., 3-1-58

Neil T. Eckstein, 8113 Albion St., Philadelphia 36, Pa., 3-2-58

Oliver Everette, 521 4th Ave., Fairbanks, Alaska, 2-1-58

Hector Gunderson, 4032 Monona Drive, Madison, Wis., 2-26-58

Myron J. Hoff. 1215 N. 9th St., Wis., 1-25-58

Roy P. Hagen, Mission House jeeling, W. Bengal, India, 3-1-58

Announcements

Circuit Conventions

Hettinger WMF, Apr. 28, Richla Hettinger, N. Dak. Speaker: Missi non Toso of Madagascar.

Rice Lake WMF, May 6, Cat Speakers: Mrs. Mabel Sihler and Kenneth Peisker.

Range WMF, May 13, Trini Cook, Minn. Speaker: Missionary lien of Colombia.

Green Bay WMF, May 1, Trini Ellison Bay, Wis. Speakers: Mis Sovik and Missionary Belva Nerlien bia.

Story City WMF, May 6, Berg Roland, Iowa. Speakers: The Halvorson and Missionary Anna Japan.

Crookston WMF, May 6, St. Pe Nielsville, Minn. Speaker: The Spaulding.

Albert Lea WMF, May 6, Trin Owatonna, Minn. Speakers: Cha berg of Rochester State Hosp. an Theo. Kurtz, ALC.

Sioux City WMF, Apr. 22, So Church, rural Soldier, Iowa. Sp P. E. Van Tassel.

Goodhue WMF, Apr. 25, U Church, Zumbrota, Minn. Speake Thomas Anderson and Mrs. Mar

Parish Conservation

The merits of the proposition below have not been investigat Parish Conservation Service ass sponsibility in the matter. Sen and communications to: The Pa vation Service of The ELC, 422 Street, Minneapolis 15, Minne to ad number when inquiring.)

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...es at once 2 or 3 housekeeping ...ably near Bethlehem Church or ...furnished if possible. 559-9B
...ollege professor and family want ...bedroom home in Twin Cities ...1958 to Sept., 1959 while at... ...of Minn. 559-10B

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...SITIONS WANTED

... student wants job for summer ... for children at lake, etc. Very ...hildren, good driver and good ...ill give references. 559-11D
...College student desires summer ...le camp. Organ and piano ex... ...uld also consider secretarial work ...ch or business office. 559-12D
...art time summer job as church ...or secretary in Mpls. Preferably ...ity. 559-13D
...xperienced teacher desires Eng... ...in Jr. High school in Wis. 559-14D

...HELP WANTED

..., for Kenyon Sunset Home, ...n. to start May 1. 559-15F
...r for elderly man in modern ...N. Dak. 559-16F
...ed in Home for Aged in Mpls. ...full maintenance, social security, ...id vacation. 559-17F
...rk from now through beet sea... ...g Lutheran couple. Farm near ...linn. 559-18G
...n for general all-round work ...n in Wis. 559-19G

...nday listen to

"Lutheran Vespers"

... by Pastor Harry R. Gregor... ...Evangelical Lutheran Church. ... 4:30 p.m. on KSOO and ...30 p.m. on KAIM; 6:30 p.m. ... and KTRF; 7:30 p.m. on ... p.m. on KFBK; 9:30 p.m. on ...d KTW; 9:45 p.m. on KSPR; ... on WCCO; and short-wave ...B (Meter Bands 16-19-25-31- ... this now as a listening re-

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For Mother's Day

No. 15H5614
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No. 4550—A gay, cheery wall plaque with a white metal finish, and designs in full color.—"Within my kitchen, Lord, My guests all love to come, They like the singing kettle And bright geranium. And as I do the dishes, I know Thine eye can see, The many little lowly tasks I do, as unto Thee. May the fragrance of Thy love Bless all who come inside. I know Thy tender watchful care Will all our need provide." Size 7x7, in gift box. **$1.00**

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For a Mother who loves flowers. The ABC's of the three basic arrangement styles—Traditional, Oriental, Modern. Includes step-by-step directions, and pictures. A gracious book for a gracious lady.
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No. 4306—A bright hand-painted server (with a "Mystik" tab for hanging, if you wish). Made of firmly woven bamboo highly lacquered to produce a smooth hard surface. Natural in color, with four-color designs.—"Accept this meditation, Lord, And from Thy heavenly home Warm all the kitchen with Thy Love, And light it with Thy peace. Forgive me all my worrying and Make my grumbling cease. Tho whou didst love to give men food, In room or by the sea Accept this service that I do, I do it unto Thee." Size 11½, in gift box. **$3.25**

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A gay note for a kitchen wall. The design is in brilliant color, hand painted. The grace translates, "Give Us Today Our Daily Bread." Size 5½x14½. A hole is bored in the handle for hanging. **$2.50**

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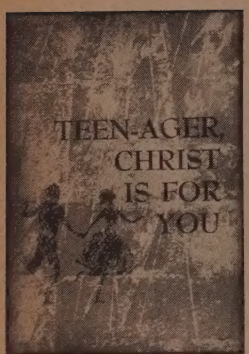

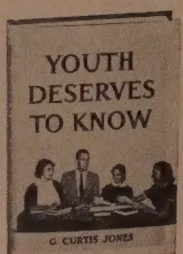

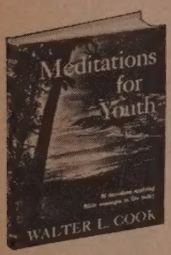

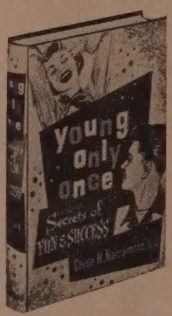

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